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FOR JANUARY AND FEBRUARY 1808.

Biography.

Memoirs of Mrs. Thankful Church, born at Rutland, Massachusetts, Nov. 24, 1774, and died at Pelham, New-Hampshire, April 11, 1806, aged 31.

THIS sketch is not so much designed to praise a deceased friend, as to preserve and cherish a grateful remembrance of her worth, to the praise of God. It is also designed to excite an imitation of her virtues, and promote evangelical piety.

Early in life, Mrs. Church manifested a teachable, improving mind. She was very fond of study and the acquisition of useful knowledge. Her proficiency was answerable. But her peculiar modesty prevented her attainments from being so readily seen. Such, however, were her learning, sobriety, and other qualifications, that she taught a school, to acceptance, before she was sixteen years of age. In this employment, she was annually engaged, for several months, when her health would permit, until she was placed at the head of a family.

66 *Memoirs of Mrs. Thankful Church.*

With the society of the virtuous and sensible, she was much delighted. In the bloom of life, she found little satisfaction in scenes of gaiety and pleasure. She could be more happy in retirement, and in the society of her parents and other select friends. Her conduct might serve, in a good degree, as a comment on the Apostle's direction, that young women should "be discreet, chaste, keepers at home, good, and obedient." To her parents, she was very affectionate and dutiful. With their wishes, she cheerfully complied. To her other relatives, she manifested peculiar attachment. Towards all, her deportment was endearing.

By her parents, she was dedicated to God in baptism, and carefully instructed in divine things. Such was their pious care, and her serious attention, that she soon became acquainted with the first principles of the Christian religion. In youth, she had convictions of sin, and was distressed in view of her perishing condition. But, like others in a similar state of mind, she sought relief, not by submitting to the righteousness of God, but by going about to establish her own righteousness. In this way, she would calm her fears, until by degrees, she became very inattentive to her spiritual concerns. Then her convictions would be revived, and she would renew her attempts to make her peace with God. By such repeated convictions and renewed efforts to gain the divine favor, she learnt the entire depravity of her heart, and became fully sensible that her salvation must be of the Lord ; that he must begin and carry on a work of sovereign grace in her soul ; and that in him alone, could she have righteousness and strength. In no other way could she find relief and comfort to a mind, burdened with sin and guilt.

In 1797, her mind was deeply impressed with the command of Christ, *Do this in remembrance of me.* Notwithstanding, she had a hope, as it is supposed, that sovereign grace had reached her heart, and disposed her to embrace the Redeemer ; still she did not so deeply realize her obligation to commemorate his dying love, until she was asked, on a sabbath evening, "How she could turn her back on this holy ordinance, and so openly disobey her Savior's dying command, as she had done that day ?" Soon after, she dedicated herself to

God, with much deliberation, as appears by the following covenant, written and signed with her own hand.

" Eternal and unchangeable Jehovah ! Thou great Creator of heaven and earth, and adorable Lord of angels and men. I desire, with the deepest humiliation and abasement of soul, to fall down, at this time, in thine awful presence ; and earnestly pray that thou wilt penetrate my very heart with a suitable sense of thine unutterable and inconceivable glory.

" Lord, be merciful to me a sinner, a great and guilty transgressor. *Mercy, Mercy* is my only suitable, my only plea. Mercy and pardon through the blood of Christ, is all my hope, and all my salvation. Every duty, which I have done since I was born, has been mixed with so much sin, infirmity, and imperfection, that they must be truly odious to such a holy and righteous God as thou art, unless it be through the merit and for the sake of Jesus Christ. I therefore desire to put my whole trust in Christ, the Mediator, as my surety and atoning sacrifice, as my wisdom, righteousness, sanctification, and redemption, my Lord and Redeemer, my Prophet, Priest, and King, for pardon, and salvation, and glory ; for I know of no other name given under Heaven, whereby I can be saved.

" I confess myself a sinner by nature. My whole life has been a life of sin. I come, invited by the name of thy Son, trusting wholly in his perfect righteousness, and entreating for his sake, that thou wilt be merciful to my unrighteousness, and remember my sins no more. Receive, I beseech thee, thy poor revolted creature, who is now convinced of thy right to her, and desires nothing so much as to be thine. O blessed God, grant, by thy grace, that with the utmost solemnity, I may make this surrender of myself to thee. Hear, O Heaven, and give ear, O Earth ; I avouch the Lord, this day, to be my God : and I avouch and declare myself, this day, to be one of his covenant children and people. Hear, O thou God of Heaven, and record it in the book of thy remembrance, that henceforth I am thine, entirely thine. I would not merely consecrate to thee some of my powers, or some of my possessions, or give thee a certain proportion of my services, or all I am capable of doing, for a *limited* time ; but I would be *wholly* thine, and

thine forever. From this day, do I solemnly renounce all the former lords, which have had dominion over me, every lust and every sin ; and, in thy name, bid an eternal defiance to all the powers of hell, which have most unjustly usurped the empire over my soul. All the faculties of my mind and all the members of my body would I present before thee, this day, as a living sacrifice, holy and acceptable to God. This I know is my most reasonable service. O that thou wouldst accept of me in the beloved Redeemer. Sanctify and dwell in me by thy Holy Spirit. May I never grieve and cause thee to leave me. O blessed God, I desire to take the Father, Son, and Holy Ghost, to be my Lord, my God, and Redeemer. Enable me to say, *Not my will, but thine be done.* Use me as an instrument of thy service. Number me among thy peculiar people. Let me be washed in the blood of thy dear Son. Let me be clothed in his righteousness. Let me be sanctified by his Spirit. Transform me more and more into his image. Impart to me, through him, all needful influences of thy purifying, cheering, and comforting Spirit. And let my life be spent under those influences and in the light of thy countenance, as my Father and my God. And when the solemn hour of death comes, may I remember this thy covenant ; wilt thou afford me thy gracious presence ; and may I employ my latest breath in thy service. And when thou seest the agonies of dissolving nature upon me, wilt thou remember this covenant likewise, even though I should be incapable of recollecting it. Look down, O my heavenly Father, with a pitying eye, on thy languishing, dying child. Place thine everlasting arms under me for my support. Put strength and confidence into my departing spirit ; and receive it to the embraces of thine everlasting love. Welcome it to the abodes of them that sleep in Jesus, to wait with them for that glorious day, when the last of thy promises to thy people shall be fulfilled, in their triumphant resurrection, and that abundant entrance which shall be ministered to them into that everlasting kingdom, of which thou hast assured them by thy covenant : In hope of which, I now lay hold of this covenant, desiring to live and die, with my hand upon it.—When I am thus numbered with the dead, and all the interests of mortality

are over with me forever ; if this solemn memorial should fall into the hands of any surviving friends, may it be the means of making serious impressions on their minds. May they read it, not only as my language, but as their own ; and learn to fear the Lord my God, and with me to put their trust under the shadow of thy wings for time and eternity : may they learn to adorn with me that grace, which inclines our hearts to enter into this covenant ; and which condescends to admit us into it, when so inclined : ascribing with me and all the redeemed, to the Father, the Son, and the Holy Ghost, that glory, honor, and praise, which are so justly due to each Divine Person, for the part he bears in this illustrious work. Amen.

THANKFUL WATSON.

August 14, 1797.

“ Rutland, August 27, 1797. This day, I, Thankful Watson, in the presence of God and before his church and people, have publicly and solemnly avouched the Lord to be my God, and covenanted with him and his church. O Lord, I beseech thee to ratify and confirm in Heaven, what hath been done here on earth. Wilt thou enable me, by thy grace, to walk agreeably to my engagements, for the sake of Christ Jesus, my Lord and my Redeemer. Amen.”

Concerning this solemn dedication of herself to God, she thus wrote, two days after, to her friend :—“ God has been merciful to me. I was enabled to proceed in an all-important transaction ; and I think I may say, to the praise of infinite mercy and grace, that as I proceeded, I was strengthened, and my desire to be the Lord’s, by a personal and public dedication, increased. I felt the comfort of that promise, (and the like) *My grace is sufficient for thee ; my strength is made perfect in weakness.* I have been favored with more clearness and less doubts of late, than at many other times. May I have grace that what I have written may not witness against me. I desire to rely upon the all-sufficiency of the Redeemer.—What is life, without religion ? It is a state of mere drudgery, whether it be spent in what the world calls pleasure, or profit.”

Some time afterwards, by attending more particularly to the nature and distinguishing evidences of experimental religion, she much doubted whether she had been sincere in dedicating herself to God and uniting with his people. She greatly lamented that she had not been particularly and closely examined, previous to her making a profession of religion. To omit such examination, when persons offer to join themselves in church fellowship, was, in her view, a great evil. She deemed it highly injurious both to the souls of men and to the cause of Christ.

Her exercises of mind, in one of her seasons of doubting, concerning her spiritual state, she has left in writing.

"Saturday, Dec. 6, 1800. At a church meeting for prayer and conference, I thought I had no grace, but was a hypocrite. I was obliged to retire from the company, thinking that God was about to detect and separate me from his visible church. I had thought, some time before, that if I was a hypocrite, I hoped God would detect me in some way, that should be for his glory. I now thought he was about to do it. My only hope was in the sovereign mercy of God; but I feared he would give me up to hardness and stupidity. It being communion the next Sabbath, I felt much exercised in the evening about my duty. It seemed I had no right to that ordinance; yet I could not think of neglecting the means of grace.—Similar exercises I had in the morning. On reading a few sentences in a sermon of President Edwards', in which he brought to view how exceedingly the justice of God is glorified in the work of redemption by Jesus Christ; my mind was so impressed, that I thought if God could consistently have mercy on me, I desired he would; if not, that he would glorify his justice. After this, I felt more composed; went to the house of God with some calmness, though not confidence, desirous that Jesus would manifest himself to me. *I would see Jesus*, seemed to be the language of my soul. I hope God was present with me in his house, and, in some measure, answered my request. At the close of the communion, I felt affected to think how I had like to have denied myself that glorious privilege. Blessed be God, he is sovereign in dispensing his

favours. O that I may live near to Him. O God, search and try me. Do not suffer me to be deceived with a false hope. May I be built on the Rock of ages, Christ Jesus. Renew and sanctify me. Make me perfectly holy. Amen."

[To be continued.]

Communications.

On the Sabbath.

[Concluded from No. 2—page 39.]

WE have seen that the Sabbath is one of those sacred institutions by which God holds forth the memorials of his mercy to the view of men. It is a holy ordinance, a sign of his gracious covenant. We have proved from the sacred nature of ordinances, and from Scripture declaration, that the profanation of the Sabbath is highly offensive to God.

From this view of the subject, we learn,

1. How much mankind are exposed to be misled, by custom, in their estimate of the sinfulness of actions. When any practice becomes general, we are apt to lose a sense of its criminality. The example of the multitude gives a certain currency to sin. We become familiarized to it, and this familiarity lessens its enormity in our estimation. It is thus that we are apt to be little affected with practices that are highly offensive to God, when they have become general. The profanation of the Sabbath is a melancholy instance of this deception. Most people abhor the character of a thief, or a robber; and it is generally believed, that they who habitually allow themselves in theft and robbery, are accumulating treasures of wrath against the day of wrath. At the same time, those very persons who are shocked with the contemplation of the ruin which thieves are bringing upon themselves, can, with little remorse, pursue a journey, or travel over the fields in quest of amusement, on the Sabbath; but the Sabbath breaker is,

in God's estimation, a more atrocious offender than the thief. For the proof of this, look to that law which God gave to his ancient covenant people. It must be conceded, that in the code of laws which he enacted for his people, punishments are proportioned to crimes, that the degree of punishment indicates the degree of the offence. But the punishment of thieves was much less severe than that of Sabbath breakers. The former were to restore four or five fold the amount of what they had stolen ; but the latter, "they who defiled the Sabbath were to be put to death." They were deemed unworthy to live among the people of the Lord. The reason why the Sabbath breaker was more severely punished than the thief, was that though the latter injured a fellow creature, yet the former bids defiance to the authority of God. He tramples under foot an institution by which Jehovah maketh himself known to men, and grants the visitations of his grace. His sin is a practical contempt of a peculiar manifestation of divine love ; and consequently it is a proof of more deep depravity of heart. Reader, be not misled by custom. The prevalence of a vice is apt to lessen our sense of its criminality ; but God is not mocked. If all mankind should agree to go into some practice which is contrary to his law, that will not make the practice less offensive to him.

2. We see how those church members should be dealt with who persist in profaning the Sabbath. God has given us the example. He has prescribed the law. "Whosoever doeth any work therein, that soul shall be cut off from his people." The church, it is true, has not the power, in her present state, to inflict corporal punishment upon her members ; but she can separate them from her communion ; and those who persist in profaning the Sabbath should be cut off. They should be separated from the communion of saints. They have broken the covenant of God. They have abused a dear pledge of his love ; that sign by which he is known as the covenant God, and Sanctifier of his people.—Churches of Christ, God has committed to you, in some sense, the guardianship of his sacred institutions. See that ye do not allow them to be profaned. Ye will not suffer thieves, robbers, drunkards, the profane, the

fraudulent, and the impure, to be in your communion : Neither should ye suffer Sabbath breakers ; for if ye do, ye will partake of their awful guilt.

3. Can those enter into the kingdom of heaven who allow themselves to profane God's Sabbath ? He has ordained, that such offenders should be cut off from his people ; and no one can pretend that we are fit for heaven, which consists in communion with God, and with saints made perfect, if we are not fit for a standing within his visible kingdom on earth. When God commands one to be cut off from his people, that soul is cut off from the prospect of heaven.

Besides, they who are heirs of heaven, desire to honor the Lord, as well as to possess his favor ; and desiring to honor him, they will honor those institutions by which he makes himself known. They will have an especial regard to those ordinances which commemorate his merciful interposition to sanctify and save sinners. But those who allow themselves to profane the Sabbath, make it manifest that they do not respect the character, nor the institutions of the great God.

Ye who can, without remorse, pursue your journeys, your worldly business, or ramble abroad for vain amusement, on the Sabbath, reflect if your conduct do not indicate a temper of mind that is totally incompatible with heaven. How can ye be saved, when ye have no more respect for the authority of God ? How can ye be saved, when ye contemn and profane that kind memorial of what he has done to save sinners from everlasting ruin ?

4. We see the cause why those people, who keep the Sabbath holy, usually succeed best in their worldly business. It was an observation of the celebrated Lord Hale, Chief Justice of England, that he found himself prospered in the business of the week according to the strictness with which he observed the Sabbath. God will not hold forth any encouragements to men—no, not even encouragements of temporal prosperity and happiness, to transgress his laws, and abuse his ordinances. Those who transact some worldly business on the Sabbath, calculate on making a gain to themselves by such profanation. We cannot account for their conduct on any other principle than that of selfish gain, or pleasure.

God intends that such calculations shall be defeated ; and that men shall not increase their temporal interest by impiously robbing him. Reader, have you seen those people succeed better in their worldly affairs, who work or travel on the Sabbath, than those who keep the day, from polluting it, and who spend the time in public and private worship ? Is it not manifest, that they are not so prosperous, that there is some unseen influence which throws obstacles in their way, and puts them back ; that some curse attends their plans, and their affairs decline ? This influence comes from the Lord. If those who profane the Sabbath, calculate on enriching themselves, or increasing their means of pleasure, he intends that their calculations shall be defeated.

5. If the profanation of the Sabbath be so criminal and offensive to God, what lamentable proof have we of the depravity of the age in which we live ! See with what cool deliberation, with what little remorse, the sacred day is profaned ! When we go to the house of the Lord for worship, our ears are assailed, and our devotions interrupted, by the noise of business. When we see men carrying their produce to the market, or travelling for objects of speculation, it is melancholy that any of the dependent creatures of God should openly and palpably transgress the order which he has established, and bid defiance to their Maker. But it is with deeper concern that we inquire, Are any of these who drive at their worldly occupation on the Sabbath, members of the church ? Do any of these profess to be redeemed by the blood of Christ from all iniquity, and purified to himself a peculiar people zealous of good works ? Alas, that they should profess this ; and yet despise and abuse the pledge, or sign of that Grace, by which they pretend to have been sanctified.

In regard to the prevalence of Sabbath breaking, it has proceeded to the dreadful length, that men think it unnecessary so much as to invent an excuse for the practice ; but feel justified without producing any special reasons. It seems to have become matter of calculation to *use* the Sabbath for secular concerns. If a journey be in contemplation, which may be performed within the six days in which man ought to work, many, it appears, calculate on taking in the Sabbath as so much

gain to themselves. Vain and impious calculation, which God will, soon or later, defeat. When men sin with deliberation, and without remorse ; when they make it a subject of deliberate calculation to profane divine ordinances, it is a melancholy proof, that they have lost all respect for the authority of God ; and that they are near reprobation.

On account of these profanations of divine ordinances, we have cause to apprehend some severe tokens of God's displeasure ; that he will take the Gospel from us, and give it to a people who will bring forth its fruits.

May he, in mercy, avert those judgments which the present appearances indicate ; inspire us with respect for his institutions ; make us a holy and obedient people, that iniquity may not prove our ruin.

AUGUSTINE.

On the Doctrine of Perseverance.

According to 1 Peter i. 5.

“ Who are kept by the power of God, through faith, unto salvation ”—

[Continued from No. 2—page 52.]

5. ANOTHER thing to be considered is, how true believers are kept. The text says, “ by the power of God, through faith.” Their keeping then is not of themselves ; it is not by their own, but by the power of God. They have no self-sufficiency for their own preservation in the way of life, but all their sufficiency is of God in Christ, without whom they can do nothing. As it was the power of God which first created them anew in Christ, so it is his power which keeps the holy root alive, and renders it productive. It is by a gracious, divine influence, the graces of good men are at any time enhanced. Sensible of this, David said, “ My soul cleaveth unto the dust, quicken thou me according to thy word.” Likewise it is by God's gracious keeping that his people are able to stand in times of temptation, and severe conflict ; and to his power are they indebted for all the victories they gain, for all the progress they make in religion, and

for all their support in tribulation. Yet they are agents nevertheless in their own keeping, for they are kept through faith unto salvation. They work out their own salvation, while it is God who worketh in them. The power of God is exercised in a way which makes them free and active. In the preservation of natural life, there is the power of God, and the agency of man. No man is his own keeper, or lives by his own power; yet every man is an agent in preserving his own life all the days of his appointed time. Likewise in the keeping of christians. God keeps them not without, but through, their own agency. Not through a faith once acted rarely, but through continued exercises of faith. Thou standest by faith. The just shall live by faith. As men live by eating their daily bread, so the just live spiritually by daily exercises of faith in Christ, the bread given from above. By faith waiting on the Lord in the use of appointed means, they renew their strength, and mount up, until they receive the end of their faith, the salvation of their souls.

4. We may consider the certainty that every one, once in Christ by faith, will thus be kept unto salvation. The evidence of this is wholly by divine revelation. In the fall of some angels, and in the fall of our first parents, we have demonstration that there is no immutability in the nature of created holiness. And although God is unchangeable; yet this did not prevent the fall of some created in his image. Hence, if it were not expressly revealed to the contrary, for aught we could know, men created *anew*, after the image of God, might become totally depraved again, and perish forever. But blessed be his name whose word is in our hands, in this we have very clear, conclusive, and abundant evidence, that such as once truly believe in Christ, are all kept, by divine power, through faith, unto salvation,

Both the Old and New Testaments speak of the new gospel covenant made with every true believer, as being better than any other covenant ever made with any of mankind. There was a covenant with our first parents, in their original state, which was sure on condition of their perfect obedience; but it did not promise that they should be kept in such obedience. There was a covenant with the Israelites at mount Sinai, which was sure on

condition of their doing what that covenant required ; but neither did that promise them grace to do all those things. The gospel covenant, of which Christ is the Mediator and Surety, is in this respect a better covenant. It promises grace to fulfil its conditions, as those other covenants did not. See Jeremiah xxxi. 31—33. “ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah ; not according to the covenant I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, (which covenant they brake, although I was an husband unto them, saith the Lord) but this shall be the covenant that I will make with the house of Israel after these days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and I will be their God, and they shall be my people.” Also, Jer. xxxii. 40. “ I will make an everlasting covenant with them, that I will not turn away from them, to do them good ; but I will put my fear in their hearts, *that they shall not depart from me.*” No such thing was promised in the first covenant with Adam, nor in the Sinai covenant. Therefore, in Hebrews viii. where the Apostle quotes the words just read from Jeremiah, to explain and illustrate the gospel covenant, he expressly calls it *better* than the first or Sinai covenant, established on *better promises*. Now is it not impossible to see how the gospel covenant can be better, established on better promises, if we have not the promises of grace so far to keep this covenant as not to fail of salvation ? Were not the blessings under the former covenants sure, if men fulfilled the conditions ? And what is there more or better in the gospel covenant, if this do not promise persevering grace to every true believer ? In Hebrews vi. it is thus written, “ God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath ; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us : which hope we have as an anchor to the soul, both sure and stedfast.” Whence this sure and stedfast hope, as an anchor to the believing soul, if he have no promise of continuance in the love of God ?

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If keeping the covenant he is under, depends on himself, and not on promised grace, where is the ground of his strong consolation? In this case, can his hope be any thing better than that his own heart will not deceive him, or depart from the living God? And what saith the Scriptures to this? "He that trusteth in his own heart, is a fool." "We must conclude, (says a good author) that the better covenant, established on better promises, the covenant of which Christ is the Mediator and Surety, all the promises of which are in him yea, and in him amen, is not thus left to stand one foot of it entirely on the mutable goodness of man. Every part of it must rest on the promised grace of the immutable God, or it could not deserve the name of an everlasting covenant, ordered in all things and sure, ascertaining to the saint all his salvation, and all his desire."

In agreement with the view now given of the gospel covenant with every true believer, there are many very positive and strong Scripture sayings. Only a few, out of a multitude, will be mentioned. Job xvii. 9. "The righteous shall hold on his way." Psal. xxxvii. 23—24. "The steps of a good man are ordered by the Lord: though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." Isaiah liv. 10. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, who hath mercy on thee." John v. 24. "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." John x. 27—29. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand: My Father, who gave them me, is greater than all, and none is able to pluck them out of my Father's hand." Romans viii. 28—30. "For we know that all things work together for good to them that love God, who are the called according to his purpose; for whom he did foreknow, them also he did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he

also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified." And verses 35 to 39, " Who shall separate us from the love of Christ ? Shall tribulation, or persecution, or famine, or nakedness, or peril, or sword ? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Do not these, and many other passages, very strongly express the certainty of salvation to every soul once a true believer in Jesus Christ ? There are, however, some passages of Scripture, which some think are as plain against the doctrine of perseverance.—Some of these are yet to be considered.

TIMOTHY.

[To be continued.]

On Christian Friendship.

WHETHER there be any original principle of *benevolence* in human nature, is a question, which has been discussed beyond its merits, and beyond the merits of any question, which depends, after all, upon the acceptance of terms. We know that men often *will* the good of others ; and in this we know also that there is no merit, unless it arise from a regard to the will of God. Whether it be social affection, or expansive self-love ; whether it arise from kindness of native disposition, or from assiduous culture, and the discipline of habit ;—there is nothing of religion, nothing of *grace*, in actions which flow from these sources. Genuine piety consists in obedience to the will of God. He, and he alone, who acts, or forbears to act, because God has commanded, acts *religiously*.

From some or other, however, of the motives above mentioned, many are found to pursue the interests of others, with a zeal, second only to the zeal, with which they pursue their own. But, as in their own cause,

they often mistake the less interest for the greater, and toil after baubles, when they should seek pearls. They regard the temporal, and neglect the spiritual affairs of those whom they would serve. How incessantly, how ardently, do we sometimes labor for the worldly benefit of those, whom we esteem and love. What solicitude do we feel, for the promotion of their wealth, the extension of their influence, or the increase of their reputation. With what pleasure we hear their praises, and with what indignation we repel the attacks of obloquy and reproach. What anxiety agitates us, when we hold them in perilous crises of their fortunes ; what joy elevates us, as they rise ; what sorrow and sadness sink us, when they fall. And yet, how disproportionate to all this concern, is the interest which we feel for their future well being ?—We cherish their love of life by our praises ; by compliments to their capacity we invigorate their ambition ; by repeating their applauses we beguile them into an exorbitant passion for the esteem of men ; both by precept and example we stimulate their strife for earthly distinction, and we think we wish them well, when we wish them wealth, and pleasure, and power, advantages, all, of momentary duration, which are sure to fly away from the chambers of death, and leave their deluded possessor, as he approaches to dissolution and the grave. Alas ! in all this how little is there of true friendship ! How little is this love like the love with which Christ hath loved us ! Our ever blessed Redeemer sought other benefits for his friends, than the present state of things affords. He felt little concern for their earthly advancement. He sought not to introduce them to the notice of the great, the learned, the popular, or the powerful. He assisted them in no schemes of wealth, he administered to none of their temporal pleasures. He neither offered, nor solicited others to offer, court to their talents, nor incense to their pride. *But he taught them the way of salvation.* He instructed them to disregard this world, and its vanities, and to lay hold on the hopes of immortal life. He encouraged their faith, and solaced their sorrows. As they were tempted, he succored them ; as they erred, he corrected them ; as they wavered, he established them ; as they sunk, his arm of grace supported them. And when in an hour of

terror and dismay, of distress and anguish, their hearts failed them, and like ungrateful children they *forsook him and fled*, he was touched with a feeling of their infirmities, and neither chid nor rebuked them. It was not a reproachful frown, it was the mildness, the forgiving tenderness, the heavenly compassion of his countenance, when he *turned and looked upon Peter*, that melted and wrung the heart of that ardent but timid disciple, so that he *went away and wept bitterly*. What a picture of friendship is here ! a picture drawn by a God, and worthy of perpetual imitation.

He who assists another in any improvement of his spiritual state, confers a benefit, which shall be registered in Heaven and last to eternity. To save from one destructive sin, is better than to bestow a kingdom. To subdue one criminal desire ; to check one profane exclamation before it leaves the lip ; to restrain the tongue from one utterance of falsehood ; to draw back the hand from a single deed of guilty violence ; to extirpate one vice before it grows rank and riotous in the heart, is a more real service, than the kings of the earth can confer, by riches or by honor. As there is no comparison between the importance of this life and of that which is to come, so no conception can comprehend the superiority of things spiritual, over things temporal. Men and angels, if they were to unite their powers, could not give much importance to the objects which terminate with this life. Nothing which is confined to this world, can be of high value to him, who is here but for a moment, and hath an eternity to spend in another state. How vain and futile, therefore, is every endeavor to serve our friends, which stops at any point, short of their admission to the paradise of God !

After all, it can scarcely be said to be wonderful, that our wishes to serve our friends are so illy directed, and end in such unprofitable results. While we mistake our own interest, we are not likely to judge correctly of theirs. He who doth not esteem eternal life worth pursuing himself, will not earnestly recommend it to the pursuit of others.

To be just to our friends, we must, in the first place, be just to ourselves. He who hath no regard to his own salvation, hath no proper conception of any duty, and

and cannot be the true friend of any being. Our first object, then, should be, so to live in the world, as that, by the grace of God, we may stand justified hereafter in his presence. Next to this, is the awful necessity, that our garments should then be clean from the blood of all men. It will then little avail us, that we have increased the fortunes or multiplied the pleasures of our brethren of the human race, if we have also seduced them to sin, and hazarded their salvation. To spirits, dissolved and naked before the throne of God, nothing can be valuable but holiness, and the favor of the Most High. That we have rendered services to others, for which we have received their thanks, and the applauses of the world, will afford no consolation, in that awful day, when the applause, or the reproach, of all created beings, cannot possess a straw's weight, in the scale of our happiness.

W.

On Public Worship.

HEBREWS X. 25.

"Not forsaking the assembling of ourselves together, as the manner of some is;"—

THE assembling together here mentioned, is an assembling for public, divine worship, and more especially on the Sabbath. It was the practice of the Apostles and primitive Christians to meet on the first day of the week, which was called the Lord's day, to read and expound the Scriptures, to sing, and pray. But when persecution arose, they exposed themselves by this practice to the rage of their enemies. For this and other causes some absented themselves from the assemblies of the saints. The apostle observing this unreasonable neglect, exhorts the Hebrews not to be guilty of it, but to attend the worshipping assemblies. The passage naturally leads us to consider, *the obligations which are binding upon people to assemble for public worship, and especially on the Sabbath.*

That this subject may appear in its proper light, let the following particulars be seriously noticed.

1. Divine worship is a duty, evident from the *light of nature*. From the works of creation we know that there is a God, possessed of every adorable perfection, whom we are bound to love and worship. Natural reason teaches also, that as we are dependant upon the Supreme Being for public as well as private blessings, we ought to pay our addresses to him in a public manner. Accordingly it has been the practice of the heathens in all ages, and among most nations, to have appointed times for publicly worshipping their deities.

2. The Sabbath is the *most favorable time* for public worship. God has appointed this day to be kept holy to himself; he has strictly forbidden all labour on the Sabbath, excepting only works of necessity and mercy. It is a day when worldly cares and tho'ts are to be laid aside, when serious subjects more readily occur, and when the mind is more likely to be solemnized.

Those, who neglect public worship on the Sabbath, do not answer the design of this day; they do not keep the Sabbath as they ought: for one leading design of it is, to have a holy convocation. They are exposed to break the Sabbath in every respect, to labor, to visit, to indulge sloth, to think and converse on unsuitable subjects. Generally on other days of the week it is the duty of people to labor for the support of the body. "Six days," God commands, "shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." If then the public worship of God be a duty, when shall this duty be performed? If ever it ought to be performed, certainly it ought to be performed on the Sabbath.

3. The *advantages* of meeting for public worship highly recommend this duty. There is no disadvantage in assembling on the Sabbath for public worship. The practice is not injurious to people's health, good name, or worldly interest.

The advantages of this practice are many and great. It tends in several ways to our temporal good. When we assemble to render our homage to the Supreme Being, the occasion, the design, every thing attending the

scene, forcibly reminds us, that we are brethren of the same family of God's creatures ; that we have one common heavenly Parent ; that we have, or ought to have, a common interest ; that our evils and necessities are essentially the same ; and that we are all appointed for one end, the grave. How well calculated then is the practice, which I am urging, to extirpate our dissocial affections, and to inspire us with mutual love and friendship ! It tends to preserve the morals of people, and so to promote their earthly prosperity. But the advantages attending divine worship on the Sabbath, as it respects our temporal good, are not worthy to be compared with the advantages attending the practice, as it respects our eternal benefit. Nothing so highly concerns us as our future destiny. What will become of us after death, how we can be restored to the divine favor, what we must do to be saved, are inquiries of the last importance. But we are all too prone to disregard our spiritual concerns—to put out of our thoughts God, Christ, death, judgment, eternity, heaven, hell, to neglect preparation for a blessed immortality. We need something to arouse our attention to these interesting subjects. But what is so calculated to do this as the practice of visiting the house of God every week, where these subjects are discussed and forced upon our minds ? What has so powerful a tendency, as a preached gospel, to alarm our fears, to encourage our hopes, and to awaken a solicitude for our eternal salvation ?

Public worship is an honor to God, an acknowledgment of his glory and supremacy, of our dependance upon him, and obligations to him. By this practice we set an example for others, which may induce them to worship and serve the Lord. Are we not then under obligations to assemble for social worship, when there are so many advantages resulting from this practice ?

4. The *example* of Christ and the Apostles confirms this duty. It was Christ's practice to observe the Sabbath, and to observe it by meeting with public assemblies, for religious worship. " And he came to Nazareth, where he had been brought up ; and as his custom was, he went into the synagogue on the Sabbath day, and stood up to read." The Apostles followed their Master's example. They say, " And on the Sabbath

we went out of the city by a river side, where prayer was wont to be made ; and we sat down and spake unto the women which resorted thither." We read that Paul, " Reasoned in the synagogue every Sabbath, and persuaded the Jews and the Gentiles." And again we read, " Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Thus it is evident from Scripture, that it was the custom of Christ and the Apostles to assemble on the Sabbath for divine worship. In this they have set us an example, worthy of our imitation ; and their example is as binding as precept. But though people are under the strongest obligations to attend public worship, yet how many violate these sacred obligations ! The ways of Zion mourn, because few come to her solemn feasts.

Many difficulties occur, and many excuses are urged for neglecting this duty. Some plead, that they may as well tarry at home on the Sabbath, read the Bible and other religious books ; and in this way they pretend they can receive as much instruction, as by attending the duties of the sanctuary. But there is reason to fear, that those who neglect public worship, do not thus spend the Sabbath. Do they not generally spend the day in sloth, or what is worse, in unnecessary labor, visits, worldly thoughts, trifling conversation, or recreations unbecoming the solemnities of the day ? If they neglect their duty, how can they expect a blessing on any of their exercises ?

Others plead, that if they visit the house of God, they shall hear nothing new. How do they know this ? Let them come, perhaps they may hear something new to them.

The Athenians, we are informed, indulged a vain curiosity for novelty ; they spent their time in nothing else but either to hear or to tell some new thing. But shall *this* be the governing principle, and *this* the practice of those in a Christian land ? Public worship never was designed to gratify a vain curiosity, but to honor our Maker and profit our souls. If people realized the worth of their precious immortal souls, they would not neglect social worship, for fear of hearing nothing new ;

they would come with trembling hearts to hear the word of life, that they might be saved.

Imperfections in the public teacher are sometimes made the causes of neglecting the duties of the sanctuary. But are not our spiritual teachers men, subject to like passions with others? Why then should we look for perfection in them? Perfection is not the lot of mortals. God has manifested great condescension in appointing for our teachers, those of our own order of beings; those who are experimentally acquainted with our failings, wants, and temptations; and will you despise the mercy of God, by neglecting their ministry?

Another pretence for not attending public worship is, a want of decent apparel. But do not those who make this excuse, appear abroad among people on other days? Do they not attend other public meetings? The object of attending divine worship should not be to exhibit a gaudy dress. God looks not on the outward appearance, but on the heart.

Want of health is another plea for neglecting the house of God on the Sabbath. But if those who urge this, are able to attend their worldly business through the week, on Saturday and on Monday, their excuse is groundless. There is reason to believe their sickness is a Sabbath day's sickness.

Many tarry at home on the Lord's day, because of the inclemency of the weather. But they can surmount the same inconvenience in pursuing their worldly business or pleasure.

Not a few have formed such a habit of neglecting the duties of the sanctuary, that it is next to impossible for them to overcome it. If it be the duty of people to assemble on the Sabbath, no trifling excuse should prevent them. If they realized their near connection with the eternal world, that this is the only probationary state which they are ever to enjoy; and if they had a relish for divine subjects, they would surmount almost every difficulty, and go to the house of God on the Sabbath.

To conclude: How unprepared are multitudes around us for the heavenly world! In heaven is one eternal sabbatism of rest. The time is continually spent in divine worship. How then are those prepared for heaven, who feel the Sabbath to be a burden; who say,

when will it be gone, that we might sell corn and set forth wheat ? Reader, do you expect to suffer eternal misery ? No ; you intend to go to heaven. But are you prepared ? Ask your conscience this question, Do I delight in the duties of the sanctuary ?

THEOPHILUS.

Religious Intelligence.

FOREIGN.

Extracts from the Report of the Directors of the London Missionary Society, read at the 13th General Meeting of the Society, May 14, 1807.

NAMACQUAS.

IT was last year reported to the Society, that the two brethren, Christian and Abraham Albrecht, together with brother Sydenfaden, who is supported by the Netherland Society, all of whom accompanied Mr. Kicherer and the Hottentots in their return from Holland, had departed from the Cape, in order to introduce the gospel among the Namacquas, a remote and untutored tribe, situated at about a month's journey from the station at the Great Orange River, occupied by Anderson and Kramer.

These brethren began their journey on the 22d of May, 1805, and suffered much in passing through the barren deserts. They had not only to provide for themselves, but for those who conducted their waggons, eleven persons in the whole, which they found exceedingly difficult, and were at one time ready to faint ; when, according to an earnest wish they had expressed to each other, that Cornelius Kók, (a Hottentot who resided in that part of the country) would come to their assistance, they were almost immediately gratified with the appearance of his son, who assured them that his father was coming to help them with two yoke of oxen.

This proved a great relief for the present ; but in the prosecution of their journey fresh difficulties occurred, every one being ready to perish with hunger and thirst : they met with repeated disappointments where they expected to find water ; and were obliged to lodge in places infested with wild beasts, and where the Boschemen had before murdered all the inhabitants.

In these distressing circumstances it was determined that Mr. Christian Albrecht, and some attendants, should proceed to the Great Namacquas, to explore the country, and learn the disposition of the people. This was happily effected ; and he returned with the joyful news that he had discovered two fountains, which they called "The Happy Deliverance," and "The Silent Hope." At the latter they shortly arrived, rejoicing in the merciful preservation they had experienced, and still more in the apparent readiness of the poor pagans to receive the gospel message. At the close of the year 1805, their work commenced in this place. They found, however, that their settlement would be more conveniently formed at "The Happy Deliverance," which was but a few miles distant from "The Silent Hope."

Having heard that *Chacab*, the chief of a kraal in that neighborhood, was inclined to receive the word, brother Sydenfaden was dispatched to the place of his residence, where, under a tree, he preached the gospel to him and his people. After the service was concluded, the chief expressed his satisfaction with what he had heard, and said : "This word is too great that we should not accept it. All the chiefs of Namacqua-land must come hither to hear ; hither must they come, under this tree, to hear : then shall they find that the word of God is great. Harmony must also prevail ; all the chiefs must have one heart and mind, and accept this doctrine : then the doctrine must be established in the centre of the country, that every one may have access to it."

This declaration of a person of influence, filled the heart of the missionary with joy, which was, however, soon damped by the efforts of one Absalom, who was esteemed as a kind of sorcerer among these benighted people. This wicked man labored to fill their minds with prejudice, and to dissuade them from paying any attention to the word ; and at first so far prevailed, that

brother Sydenfaden thought his life in danger. But when he reproved him before the people, face to face, he was ashamed, trembled, and promised to make no further opposition. The chief, Chacab, declared that he was still attached to the missionary, and said, "I would fain accept the word of God. I shall come myself, and see if the Oorlam Hottentots* accept of it; and if they do, I shall then make it my business that all the chiefs of the whole Namacqua-land shall accept it; for if I only accept it, I shall be murdered by the rest, and it will occasion a war."

This pleasing event, together with the accession of a considerable number of the Hottentots from the surrounding country, determined the brethren to continue at "The Happy Deliverance," notwithstanding considerable difficulties with which they had to struggle. It was found necessary to erect a building in which divine service might be held, for in the open air they were exposed to danger from venomous creatures which abound; one evening, while preaching, a serpent entwined itself about the leg of Christian Albrecht, but, happily, left him without doing any injury. In the beginning of March, 1806, they were making bricks for the intended building. In the month of May last, this missionary was obliged to visit the Cape, to procure necessary provisions, and expected to return to the settlement in June. The brethren were then fully determined on continuing with the people, should they be able to maintain themselves in that spot. They had laid out a garden, but were doubtful of its success; they were apprehensive also that the country would prove too dry and barren for the production of corn, so that they expected to be obliged to live wholly without bread; but they were in hopes that, from their vicinity to two large fountains, and four smaller ones, they should be preserved from the effects of excessive drought, and enabled to maintain their cattle, upon which they must principally depend for subsistence. Under all these discour-

* *These are Hottentots who have lived with the peasants among the Christians, and are therefore considered by the Namacquas as better informed, and more civilized than themselves.*

agements, however, these new missionaries, who appear to be entirely devoted to the service of Christ, derive comfort from the prospect of usefulness to the poor heathen. They are very thankful to God for his most merciful preservation, when travelling through the desert, and guiding them to a people who seem willing to receive the gospel. "We have suffered," say they, "very much, during our journey through the barren deserts: but God shews us that he is a hearer of the prayers of his servants. We foresee that we shall be for sometime in want and poverty; but if we exert ourselves, and keep up our spirits, we trust the Lord will assist us in procuring necessary food. We have upwards of three hundred of the Oorlam and River Hottentots with us, who have now daily an opportunity of being instructed in the truths of the gospel. It appears to us, that the heathen here have a desire to be acquainted with the word of salvation. Though we suffer poverty, and are in want of all earthly comforts which we could have enjoyed in our native country, yet we are satisfied, if we perceive that our feeble endeavors are blessed from on high. We shall always rejoice, if we can be instrumental of the extension of the kingdom of Christ."

The following extracts are from No. 16 of the Periodical Accounts relative to the Baptist Missionary Society, published in May 1807, from the Journals of Messrs. Marshman, Ward, and Mardon.

Mr. Marshman to Mr. Fuller.

Aug. 28, 1805.

—WE feel the weight of responsibility attached to our conduct. If we were not to improve to the utmost the advantages we possess for spreading the word, we should sin against God, against the poor heathen, against you, and against the religious public. Situated in one of the best places perhaps in the world for a central missionary station; favor granted us in the eyes of the government; the knowledge of several of the country languages; the means (and I trust I may add the desire) of acquiring the rest; a printing press; a good number of

native brethren to carry the glad tidings abroad ; a body organized, experienced in some degree, and animated, I hope, with one spirit—are these advantages given us for our sakes ? Are they not rather given for the sake of the poor heathen, and of the cause of God ? If Paul said, “ Wo is me if I preach not the gospel,” surely we may say, Wo unto us if we improve not these privileges for the same end ! Should the religious public ever withhold their support from us, (which, while we do our duty, we cannot believe they will) yet we feel ourselves obliged and inclined to do the utmost in our power.—Only send us out helpers, faithful and beloved, and in the strength of God every exertion shall be made on our part. The God who supported an Elijah, a Franck, and many others who have disinterestedly engaged in his service, and who hath made *our* way thus far prosperous ; that God will surely sustain, and not forsake us.

Among the advantages which I have enumerated is that of a *body of native Christian brethren*. Of their importance, one instance may give you some idea. A poor husbandman, about forty years old, who can neither read nor write, about three years ago, came to us from above seventy miles distant, and inquired about the way of life. After a while he was baptized, and returned home. There, telling his artless story, of what he had “ found,” two women were so wrought upon, that they came all that distance on foot to hear the gospel, which, when they had done, they also believed and were baptized. One of them was his sister. Some time after, a simple Mussulman heard the gospel from him, and imitated their example. Soon after, a more respectable Hindoo, who could read and write, heard the word from him, came to us, heard more, and after going home and weighing it, returned and took up his cross. This man’s nephew, in a few months, followed his example. Nor did the matter end here. Another poor husbandman heard from the first, and leaving all, came to us, was baptized, and after working some months in our garden, died, leaving a good report. Nor is this the utmost extent of this brother’s usefulness. About three months ago he brought two more of his neighbors, who were baptized ; and we hear they both walk worthy of the gospel. And even now there are two with us

from that part of the country, inquiring the way of life, of neither of whom do we despair. This simple man is our brother SHEETARAM !

A native brother or two can often accompany an European brother even newly arrived ; can catch the broken accents from his lips, and explain them with a fervor and clearness that would surprise you : while the mere presence of an European brother protects them from insult, and inspires them with boldness. Nor are they useless when sent alone. Though not so well calculated to harangue a multitude, yet they can enter private circles, watch opportunities, and drop an effectual word, where we cannot be heard. They, silent and unobserved, can penetrate a bigotted city, stay two or three days in a house, and, unsuspected, scatter the precious seed ; while only the appearance of one of us would create universal alarm. I say nothing of the advantages they derive from their intimate knowledge of the ideas, habits, and prejudices, of their countrymen. What I have said is quite enough to shew, that it is our duty to avail ourselves of their assistance.

It will however strike you, that while they are thus employed in disseminating the good seed, they cannot be at home supporting their families. A hundred rupees per month (about 150*l.* per annum) would nearly support ten of them, with their families, and a greater number of single brethren. And why should we stop at ten, or even at ten times ten ? Shall we, after having begun to reap the harvest of our toils, relax in our labors ? Shall we supinely suffer such opportunities to slide away unimproved ? Yes, if the cry of perishing millions is not to be heard ; if the religious public be impoverished, and wearied by what they have done already ; and if the promises of God have lost their meaning : but if the contrary of these be true, it is for us to abound in the work of the Lord, knowing that our labors will not be in vain in the Lord.

Extract of a Letter from the Rev. David Brown, Provost of the College of Fort William, to the British and Foreign Bible Society. Dated Calcutta, 13th Sept. 1806.

"MY DEAR SIR,

"I BELIEVE no plan for the diffusion of true religion was ever formed, from the beginning of the world, that embraced so wide a scope, or met with such general approbation, as that of the British and Foreign Bible Society.

"On coming down this morning from Serampore, I requested the missionaries to send me a few specimens of their labors, whether in the press or in manuscript, to be forwarded to you by the packet which closes this day.

"They have sent me the following :

1. Shanscrit. Two first gospels will be ready by the end of this year.

2. Bengalee. This is a new and most admirable translation of the whole Scriptures.

3. Mahratta. The four gospels are printed off.

4. Orissa. A sheet from the press not corrected. This work is in great forwardness.

"In manuscript :

5. Telinga.

6. Shanscrit Hindoostanee.

7. Delhi Hindoostanee.

8. Guzerattee.

9. Persian. (Book of Psalms is finished.)

10. Chinese.

"Mr. Professor Lassar has sent me three Chinese specimens, with a letter in the same language, the work of his own head and hand.

"As the above little specimens are the hasty production of this morning, I do not recommend them to severe criticism, but Mr. Lassar is a thorough Chinese; and will do the great work of translating the Scriptures into that language, if it please God to spare his life five or six years. He reads every thing in the language as readily as you do English, and writes it as rapidly.

"The other manuscript specimens are in a rough state, and not fit to be submitted to critical inspection.

"The Shanscrit and Chinese (apparently the most difficult of access) are discovered to be the most practicable of all the languages yet undertaken.

"The first answers to Greek, as face answers to face in a glass. The translation will be perfect, while it will be almost verbal. A Shanscrit edition of the gospels will be published with the Greek on the opposite page, as soon as we can procure Greek types. You will find the verb in the corresponding mood and tense, the noun and adjective in the corresponding case and gender. The idiom and government are the same : where the Greek is absolute, so is the Shanscrit ; and in many instances the primitives or roots are the same. This will exhibit a curious phenomenon to the learned in Europe.

"While I am writing, Mr. Carey has sent to the college, for the Honorable Court of Directors, 40 copies of his Shanscrit grammar, just published, containing 1014 pages in quarto.

"I have given you the above information, my dear Sir, merely to convince you, that we are not indifferent to the cause in which you are engaged. But for a more accurate and satisfactory account, you must wait till the end of the year, when the first report will be published.

"I am, with sincere regard, my dear Sir,
Most truly yours."

Extract of a Letter from Capt. — Stonehouse, to the same Society, Nov. 18, 1806.

"IT is impossible to give you an adequate description of the anxiety that was manifested by the poor Spaniards to get possession of a Testament ; many sought them with tears and earnest entreaties ; and, although I had nearly enough for them all, yet it was with difficulty they were pacified, until they received from my hand the word of eternal life. Since which I have witnessed the most pleasing sight that ever my eyes beheld—nearly a thousand poor Spanish prisoners, sitting round the prison walls—doing what ? Reading the word of God, with an apparent eagerness, that would have put many professing Christians to the blush !"

UNITED STATES.

MASSACHUSETTS.

THE Trustees of the Hampshire Missionary Society, in their Report, August, 1807, state, that their missions the year preceding, amounted to one hundred and two weeks. Rev. Joseph Blodget labored twenty weeks, Rev. David S. Williston eighteen, and Rev. John Dutton twelve, in the counties of Kennebeck and Oxford, Maine. Rev. Royal Phelps twenty-six, and Rev. Nathaniel Dutton twenty-six weeks, in Onondago and Chenango counties, and the country between Black River and the lakes Oneida and Ontario, State of New-York.

Their missionaries bring favorable accounts of their reception and success. Many churches have been formed in the new settlements by their ministry ; and they find many persons who date their religious hope from the preaching of past missionaries, or from the influence of religious books, which have been distributed among them.

They state, that since their last annual Report, \$1329,91 have been expended. \$981,58 have been paid to the missionaries, \$299,37 for books, and \$41,95 for other expenses.

To replace the monies taken from the Treasury, \$1511,11 have been received ; \$850,47 were contributed in the towns and parishes of the county of Hampshire ; \$195,10 given by Charitable Female Associations ; \$69,48 were contributed in new settlements ; \$79 are donations of individuals out of the county ; \$119 were presented by the Charitable Female Association of Whitestown, New-York ; \$41,20 were collected at the last annual meeting, by public contribution ; \$187,30 were obtained by books. In regard to the Female Charitable Associations, they observe : " Alms and prayers united are efficacious. Offered in the name of Jesus for the advancement of his cause, they are acceptable to God, and promotive of the salvation of men. With how delicious a pleasure the pious female who gives her cent a week to the treasury of her dearest Lord, contemplates its extensive effects in spreading the knowledge of his name, as the Savior of

a perishing world ! And with what devout satisfaction, will not godly husbands and fathers behold the piety of their wives and daughters in their liberality to Christ, and prayerfulness for the prosperity of his kingdom ! Strangers, that read an account of their deeds, have benevolent emotions excited in their own hearts. Many are stirred up to imitate what they approve. The sacred flame communicates from breast to breast. It is grateful to view the extensive spread of the missionary spirit, in a few years, through the Christian world, and its effects in Europe, in Asia, in Africa, and in America. The translation of the inspired Scriptures into the languages of the east, in which hopeful progress has been made, the extensive dispersion of Bibles, by Bible Societies in Europe, and the employment of missionaries to preach the gospel in many dark parts of the earth, as well as in the infant plantations of our land, evidence the power of God in awakening the zeal of Christians in his cause, and encourage the hope that he will soon do great things for Zion."

Officers for the present year.

Hon. CALEB STRONG, *President.*

Rev. SAMUEL HOPKINS, D. D. *Vice President.*

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	{	Rev. Joseph Lathrop, D. D.
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Ruggles Woodbridge, Esq. *Treasurer.*

Rev. Enoch Hale, *Corresponding Secretary.*

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TO CORRESPONDENTS.

"Fruits of Inquiry, No. 2," came too late for insertion in this number of the Repository. The communication of that valuable Correspondent will appear in our next number.—Correspondents are desired to forward their communications two months previous to the publication of the number in which they are to appear.